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IN

ARCHÆOLOGY, HISTORY, LITERATURE, LANGUAGES, PHILOSOPHY, RELIGION, FOLKLORE,
&c., &c., &c.

EDITED BY

JAS. BURGESS, M.R.A.S., F.R.G.S.,

MEMBRE DE LA SOCIÉTÉ ASIATIQUE, FELLOW OF THE UNIVERSITY OF BOMBAY,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT, WESTERN INDIA,
AUTHOR OF "THE ROCK-TEMPLES OF ELEPHANTA," "THE TEMPLES OF ŚĀTRUGHNĀYA,"
"VIEWS OF ARCHITECTURE AND SCENERY IN GUJARĀT AND RĀJPUTĀNĀ," &c.

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REMARKS ON THE ŚIKSHĀS.

BY DR. F. KIELHORN, DECCAN COLLEGE, PUNA.

Since the publication of Professor Haug's valuable essay on the nature and value of the accents in the Veda, I have been enabled to collect from various parts of India a large number of *Śikshās*, some of which appear to be very little, if at all, known to Sanskrit scholars, and it was my intention to publish critical editions of such of them as seemed to deserve to be made more generally accessible. Unfortunately most of the MSS. which I have collected, even the best and oldest of them, are so incorrect that I feel inclined to postpone the task of editing any of them for the present. What I cannot but consider as wrong readings occur with such uniformity and, if I may say so, regularity in the several copies of one and the same work as to render it probable that the text has been corrupt for several centuries; and although it would no doubt be possible, by conjecture and by means of such corrections as might be suggested by a comparison of other *Śikshās*, to produce in many cases a readable text,* I much doubt whether the adoption of such a course would be likely to meet with the approval of careful and conscientious scholars, and whether the result would be satisfactory.

There is another reason which makes me

* An example will illustrate my meaning. My copy M of the *Māṇḍūkī Śikshā* reads verse IV. 9 as follows:—

शनैरध्वसु वक्त्रेण न परं योजनाद्वजेत् ।

न हि पाणिहिता वाणी प्रयोगान्वकुमहेति ॥

A copy of the original of my MS. M was sent to Berlin, and from it Prof. Weber gave an account of the *Māṇḍūkī Śikshā* in an appendix to his essay on the *Pratijñāsūtra*. Professor Weber saw that the verse as given above must be corrupt, and after consulting Professor Roth he adopted the conjectures of the latter and printed the verse as follows:—

शनैरध्वसु मार्गेण न परं योजनाद्वजेत् ।

न हि ग्लानिहिता वाणी प्रयोगान्वकुमहेति ॥

This is no doubt readable Sanskrit, but it certainly is no longer a verse of the *Māṇḍūkī Śikshā*.

As the compound letter वक्त्रेण in MS. M is always written वक्त्रे, the third word of the first line is really वक्त्रेण, a reading which is given by both my MSS. C and B, but which I at present do not understand; if I considered it right simply to admit the reading of another *Śikshā*, I should adopt that of the *Nāradya-śikshā* शनैरध्वसु वक्त्रे, but I cannot yet bring myself to believe that वक्त्रे should in the *Māṇḍūkī Śikshā* have been altered to वक्त्रेण.

The case is less hopeless with the second line; here C reads पाणिहिता and B पाट्टिचहिता; which readings, to-

hesitate to publish the materials which I have collected, and one which mainly induces me to write these lines. The chief object of nearly all the *Śikshās* accessible to me is no other than to lay down rules for the proper recitation of the Vedas. They not only state in a general way the qualities, both bodily and mental, of which he who wishes to recite the Vedas should necessarily be possessed; they not only tell us how the reciter of the sacred texts should prepare himself for his task; but they also lay down the most minute rules for the pronunciation of certain sounds and combinations of sounds, for the musical modulation of the voice, for the right postures of the body, for the motions of the hands and fingers which must accompany and which form an essential part of the recitation, &c. These rules it may be easy enough to understand when one has seen them illustrated in practice, but I doubt whether any one who has not actually and repeatedly heard and seen the Vedas recited would be able not merely to translate, but to explain them satisfactorily. For a European scholar, aided by the bare texts or even by commentaries, to do so, appears, so far as my own experience goes, to be impossible.†

gether with that of M, point to पाणिहिता; this actually does occur in the *Nāradya-śikshā*, and this I do adopt for the *Māṇḍūkī Śikshā*.

† As Professor Weber (*On the Pratijñāsūtra*, p. 73) wishes to know whether the *Śikshās* lately discovered in India throw any light on the verse describing the pronunciation of the nasal sound called *raṅga* which occurs in the *Pāṇinīyā Śikshā*, I may venture to select his interpretation of that particular verse as an instance of how things occasionally may be misunderstood.

The verse itself is as follows:—

यथा सौराष्ट्रिका नारी अरौ (र. र. तर्क) इत्यभिवाचते ।

एवं रङ्गं विज्ञानीयात्वे अरौ इव खेदया ॥

and it was originally translated by Prof. Weber thus:—

'Just as the women of Saurashtra address (?) with the word (?) अरौ ।

'Just as one ought to know the *raṅga*, e.g. खे अरौ इव ॥'

At p. 270 of vol. IV. of the *Indische Studien* a second translation is proposed, which we may omit here; but we cannot altogether disregard the third interpretation at p. 389 of vol. IX. of the same periodical, chiefly on account of the note appended to it, the sense of which is shortly this:—that both the readings अरौ and तर्क in the first line give no sense; that we have to read अरौ इत्यभिवाचते; that अरौ is the Greek word *χαῖρε*; that the Saurashtra women of old used to greet one another with the Greek word *χαῖρε*;

Professor Haug has been present at the recitation of one or two Vedas, and he has in consequence been able to correct several erroneous views conceived by other scholars in Europe and America, and I have myself had opportunities of becoming acquainted with the recitation of the *Rigveda*. But this is not sufficient. What we want is an accurate, minute, and intelligible description of the manner in which the several Vedas are recited in the different parts of India, and this can only be given by native scholars. The subject is not one of very great importance, and the task by no means an easy one, but only when it has been accomplished can we hope to be able to explain all the details† of the *Sikshās* as they ought to be explained, if it should be considered worth while to explain them at all.

Professor Haug, in the essay mentioned above, has arrived at the conclusion that the *Sikshās* are decidedly older than the *Prātisākhya*s, and that the doctrines contained in the former were incorporated and further developed in the latter. Dr. Burnell (*On the Aindra School of Sanskrit Grammarians*, p. 47) has adopted the same view, and, if I understand him rightly, has ascribed the *Sikshās*, or at any rate their doctrines, to a school of grammarians which is said to have preceded that of Pāṇini. My own investigations, and the perusal of a larger number of treatises than were accessible to Prof. Haug or Dr. Burnell, have led to the conclusion that the views expressed by both scholars require to be considerably modified before they can be accepted.

To disprove the view taken by Professor

and that finally their manner of pronouncing the final letter of this particular Greek word *χαρσευ* or *χαρσε* is prescribed by the *Sikshā* to be the right way of pronouncing the *ranga* sound of the Vedas.

Years ago, when conversing with a native friend of mine who was to have been a reciter of the *Rigveda*, I asked for his explanation of the above verse, and what I learnt from him was that the *ranga* ought to be pronounced like the final sound of the word तङ्गम् when shouted by dairy-women in the street. Had I had any doubt as to the correctness of this explanation it would have been removed by the following passage from the commentary on the *Sarvasammata-sikshā* which I subsequently received from Maisur:—

सीराष्ट्रदेश उत्यत्रा सी तङ्गविक्रयणार्थं यथा तङ्गं इति कांस्य-
धनिसमं भाषत एवं वेदे ऽपि रङ्गः प्रयोजकः । वेद उदाहृत्य
दर्शयति । खे वरी इव खेदयेति ॥ See *Rigveda* viii. 77, 8.

† I could quote many instances to show that I do not exaggerate, but one must suffice here. Several *Sikshās*

Haug that the *Sikshās* (i.e. all the *Sikshās* which are known to exist) are older than the *Prātisākhya*s, it would suffice to state that one of the most important *Sikshās*, and one the value of which appears to have been considered sufficiently great to ensure for its author the title of *Sikshākāra kar' iṣṭōḥṇ*,—I mean the *Vyāsa-sikshā*—follows the *Taittirīya-prātisākhya* so closely as to be in many respects little less than a metrical version of the latter, and that 'Sannaka and the rest,' the authors of the *Prātisākhya*s, are actually quoted in the *Yājñavalkya*, or, as it is also called, *Kātyāyana-sikshā*.§

I might also point to passages of the *Sarvasammata* and other *Sikshās* in which the *Prātisākhya*s are likewise cited, and in which their authority over that of the *Sikshās* is extolled, as in the following lines:—

शिक्षा च प्रातिशाख्यं च विरुध्येते परस्परम् ।
शिक्षैव दुर्बलेत्याहुः सिंहस्यैव मृगी यथा ॥

But it appears to me that such distinct references to the *Prātisākhya*s are by no means required to prove the comparatively recent date of all the *Sikshās* that have up to the present been discovered. A perusal of the more important treatises of this branch of Sanskrit literature, and a comparison of their form and contents, have ended, so far at least as I am concerned, in the conviction that, notwithstanding the high-sounding and ancient names which most of them bear, they are modern compilations, as a rule executed with very little skill.

Had Professor Haug confined himself to state that the contents of the *Sikshās* may in the main be as old as those of the *Prātisākhya*s, I

contain a verse in which the reciter is warned against seven different wrong positions of the hands or fingers:—

चलुर्नावा स्फुटी दण्डी स्वस्तिको मुष्टिरेव च ।
एते वै हस्तदोषाः स्युः पशुच्छेदस्तु सप्तमः ॥

To know the exact meaning of each of the terms contained in this verse is of course a matter of very small importance; but conjecture in a case like this would, in my opinion, be worse than useless.

§ The *Vyāsa-sikshā* actually refers to the *Prātisākhya*s in the following lines:—

मध्यमां वृत्तिमालम्ब्य चैवं कालाः सुनिश्चिताः ।
प्रातिशाख्यादिषु ह्यत्र वृत्तिः साप्यवलम्बिता ॥

The verse from the *Yājñavalkya-sikshā* alluded to in the above in my MSS. reads thus:—

लुप्ते नकारे यत्स्वारे रज्ज्जन्ति शौनकादयः ।
एवं रङ्गे विजानीयान् त्वा भीरिव विन्दति ॥

See *Rigveda*, X. 146, 1.

should have felt little hesitation in agreeing with him; for there are traces in the latter to show that the principal doctrines embodied in our present *Śikshās* were not unknown at the time when the *Prātisākhya*s were composed. But I am again obliged to differ from Professor Haug when he maintains that the teachings of the *Śikshās* have been more fully developed in the *Prātisākhya*s. On whatever point I have compared the doctrines of both classes of works, I have almost in every instance been driven to the conclusion that the teachings of the *Śikshās* are fuller and more minute than those of the *Prātisākhya*s,—that the former give much of detail which, if not unknown, has at any rate found no place in the latter. What do the *Prātisākhya*s teach us regarding the denotation of the *svaras* by means of the hands and fingers, about which the *Śikshās* have so much to say, and about which they give such minute rules? All I can find are one or two short rules in the *Vājasaneyi-prātisākhya*, which contain hardly more than ten words. Why was Professor

|| That *Śikshās* in verse were in existence when Patanjali composed his great commentary on Kātyāyana's *Vārtikas*, seems to me very probable; for the verse which he quotes when explaining the term संवृतादि of the *Vārtika* आकृत्युपदेशात्सिद्धमिति चेत्संवृतादीनां प्रतिषेधः in the introductory *Āhnika*

प्रस्तं निरस्तमविलम्बितं निहंत-
मम्बुकुतं ध्यातमथो विकम्पितम् ।
संदष्टमेणीकृतमर्धकं द्रुतं
विकीर्णमेताः स्वरदोषभावाः ॥

has all the appearance of being a *Śikshā*-verse, even in this particular that the first line violates the metrical rules.

¶ Loc. cit. p. 57, note 1. In my own copies of the *Māndūkī Śikshā* the optional name for *Pākavati* is not *Mādhya*, but *Yavamādhya*.

उभाभ्यामेव ह्रस्वाभ्यां यवमभ्यां विनिर्दिशेत् ।
ताभ्यामेव तु दीर्घाभ्यां विज्ञेया सा पिपीलिका ॥

The *Sarvasammata-śikshā* has for *vatsānusritā* 'vatsānusriti,' which is also found in the *Vyāsa-śikshā*.

* Instead of the term *kariṇī* (loc. cit. note 2) of the *Māndūkī* and *Yājñavalkya-śikshā*, other *Śikshās* have *kareṇu*. See, e.g., *Sarvasammata-śikshā* :—

करेणू ह्रयोर्ध्वे कविणी लहकारयोः ।
हरिणी रशसानां च हारिता लशकारयोः ।
या तु हंसपदा नाम सा तु रफकारयोः ॥

and *Vyāsa-śikshā* :—

स्वरभक्तिः करेणू रो होर्ध्वो लः कविणी भवेत् ।
हरिणी शषसोर्ध्वो रो लकारो हारितोच्यते ॥

† A knowledge of the *Śikshās* might have rendered assistance to the editors of the *Prātisākhya*s, excellently as the latter have been edited, or it would at any rate

Haug himself the first to point out the different kinds of *vivṛiti* ¶ and of *svarabhakti* * so accurately described and classified in nearly every *Śikshā*? Is there any *Prātisākhya* which more accurately or more fully treats of the *svarita* than the *Śikshās* do, any one which tries to describe the relation of the so-called four accents to the seven musical notes in the manner in which this is done in the *Śikshās*? The *Prātisākhya*s do teach much that is not to be found in the *Śikshās*, but on no one point do they teach more on what it is the object and the business of the latter to give information.†

The *Śikshās* are manuals intended to teach the proper manner of reciting the Vedas, and inasmuch as the compiler of a manual has to adapt himself to the capacities and previous mental training of those for whom his work is designed, it is natural that the *Śikshākāras* should have given to their teachings the simplest possible form, that they should have illustrated them by examples which even the uneducated might be supposed to be familiar with, and

have guarded them against occasional rash statements. The commentary on the *Taittirīy Prāt.* XIX. 3 states that the word यम is synonymous with स्वरित, upon which Professor Whitney remarks: "In *yama* as a synonym of *svarita*, and meaning 'circumflex,' I cannot in the least believe." Indian, like other commentators, are not infallible, but in this instance the commentator was right, for in defining the *Prātisākhya svarita* the *Vyāsa-śikshā* says—

उच्चोत्वाचीच उच्चे स्वात्मलिष्टः संधितो यमः

The commentator is right, too, when he states that प्रवण (not merely describes the nature of the *svarita*, but) is actually another term for स्वरित; this likewise can be proved from the *Śikshās*.

That the term धृत, by itself, is synonymous with प्रचय appears from the following verse of the *Vyāsa-śikshā* :—

स्वारः शीर्षे मुखे ऽप्युष्पचयौ निहतौ हृदि ।
नीचोच्चस्वारधृताच्चैव विज्ञेयाः प्रजापतौ ॥

This passage will show that the reading of the MSS. of the *Pāṇinīya-śikshā*, v. 43, धृतं च, ought not to have been altered to धृतश्च, and that the word उपान्तमभ्य should have been translated by 'the ring and the middle fingers.' (Ind. Stud. vol. IV. p. 365.) The following verses of the *Bharatabhāṣya* called *Sarvasammata-śikshā*, the author of which professes to have studied the *Śikshās* of Pāṇini, Nārada, and Āpīśālī, are evidently based on the verse of the *Pāṇinīya-śikshā* referred to in the above :—

अकूटस्य मुखाम्नेत्र तर्जनीमूलसंस्पर्शतः ।

उदात्तः स स्वारो नाम वेदविहितः ॥
कनिष्ठमूलसंस्पर्शरज्जुश्च इति स्थितः ।
स्वरितो ऽनामिकमूलसंस्पर्शश्च स्वारो भवेत् ॥
मध्यममूलतो विष्णुत्वमिते स्पर्शनादपि ।

that as a rule they should have avoided, so far as it was possible, the strict terminology and the concise forms of the grammatical schools, even when the temptation of employing the latter was by no means a slight one. The simpler their treatises, the more homely their illustrations,—the better they would serve their purpose. For it can hardly be doubtful that in the recitation of the Vedas, as in a thousand other things, India of old did not differ greatly

from India as we find it at present, and that the ancient *Vedapāṭhakas* were as ignorant in everything except their own profession as their successors are to-day. To adduce the less strict or less technical terminology of the *Śikshās* as a proof for an antiquity higher even than that of Pāṇini, or at all to consider these treatises as the production of a school of grammarians, appears to me to be misunderstanding their nature and the purpose for which they have been composed.

INSCRIPTIONS FROM KĀVĪ.

BY G. BÜHLER.

(Continued from page 115.)

II.—The Grant of Govindarāja.

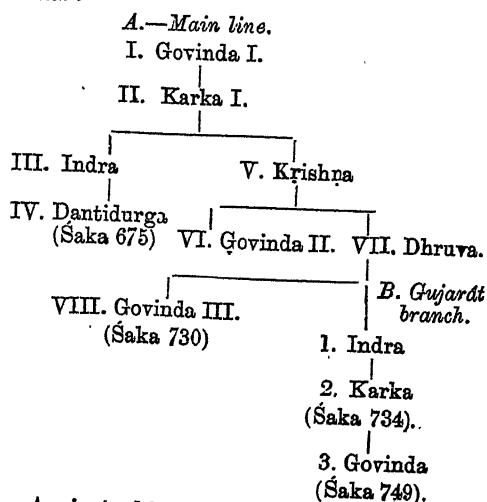
The three plates containing a grant of Govindarāja originally measured 12" × 10" each, and were held together by one ring passed through holes in the middle of their left sides. The ring has been lost. The first plate has suffered, besides the loss of a circular piece out of the centre,* considerable injuries at the left-hand corner. The obverse of Plate II. has been subjected to rough treatment, and the first line has been obliterated by blows with a hammer. The third plate has lost small pieces at the four corners, at the top, and on the left side above the ring-hole.

The characters of the inscription exactly resemble those of the facsimile of the Baroda plate published in the *Jour. Ben. As. Soc.* vol. VIII. p. 302. They are mostly deeply and well incised, except in some lines of Plate I. and on the reverse of Plate II. (II. B). Plate I. is, owing to its losses and the faulty execution of the letters, in so bad a state that neither a photograph† nor an impression could be taken. It could hardly have been deciphered if the greater portion of its contents had not been a mere repetition of the Sāmangaḍh inscription. On the reverse of Plate II. (II. B) the incisions are so superficial, especially in the centre, that the wear and tear which the surface has undergone, and some accidental scratches, have made the deciphering very troublesome and difficult. Thus in verse 32 *viśvajanīna* was only recognized in the photograph; and *baleḥ*, which, owing to two accidental scratches, looks like *balena*, was made

out only by the reading of the Baroda plate, *hulaiḥ*. The latter, though otherwise a misreading, proved the existence of a *visarga* and of a dissyllabic word which the metre required.

As regards the contents of the inscription, its chief importance lies in this, that, besides carrying the history of the Rāshtrakūṭas further down than the Baroda inscription, it gives a complete view of the genealogy of the older Rāshtrakūṭas, which the hitherto known plates of the 8th and 9th centuries gave very imperfectly, and helps us to define more accurately the position of the Rāshtrakūṭa kingdom in Gujārāt.

According to the Kāvī grant the Rāshtrakūṭas succeeded each other in the following order:—



Against this enumeration the Sāmangaḍh inscription‡ names Nos. I.—IV. of the main line only, and the Baroda inscription Nos. I, II, V,

* See *Ind. Ant.* vol. V. p. 109.

† Plates II. and III. have been photographed (half size),

and copies of the photographs have been sent to the various Asiatic Societies.

‡ *Jour. Bo. Br. R. As. Soc.* vol. II. p. 371.

REMARKS ON THE ŚIKSHĀS.

BY DR. F. KIELHORN, DECCAN COLLEGE, PUNA.

(Concluded from p. 144.)

I NOW proceed to give a short account of the Śikshā treatises which I have been able to collect up to the present. Owing to the imperfect condition of my MSS., this account will not in every case be as accurate or complete as I could wish it to be. I nevertheless venture to hope that it will not be considered entirely useless or void of interest.

1. The AMOGHĀNANDINĪ ŚIKSHĀ belongs to the *Mādhyaṇdina Śākhā* of the *Yajurveda*. My MS. of this work contains 57 ślokas, which, so far as I can make out from the very incorrect text, treat of the pronunciation of certain letters. The treatise begins :—

प्रणम्य शिरसा स्थाणुं त्रिलोकेशं त्रिलोचनम् ।

त्रिपुरघ्नं त्रयीमूर्तिं शिक्षेयं क्रियते मया ॥ १ ॥

यथाबुद्ध्या यजुर्वेदे सोमेश्वरप्रसादतः ।

माध्यंदिनस्य शाखायामुदाहरणसंयुता ॥ २ ॥

पाणिनीयादिशिक्षाभ्यो यत्साक्षान्नोपलभ्यते ।

शिष्याणामुपदेशाय तदशेषं मयोच्यते ॥ ३ ॥

and it ends :—

लक्षा [लक्ष्या ?] नुसारिणी ह्येषा कृता वाजसनेयिनाम् ।

अमोघनन्दसंज्ञेयं पूजनीया मनीषिभिः ॥ ५७ ॥

The Library of the Asiatic Society at Calcutta possesses a work entitled *Amoghānandinī Śikshā*, which contains only 17 ślokas, all of which are found in my own copy. Dr. Rājendralāl Mitra (*Notices of Sanskrit MSS.* No. I. p. 72) mentions another work which bears the same title, but contains 120 ślokas.

2. The ĀPIŚĀLĪ ŚIKSHĀ treats of the classification and pronunciation (*sthāna* and *prayatna*) of the letters of the alphabet. It is written in prose, but ends with three ślokas which give a *résumé* of the preceding prose portion. My MS. contains 44 lines each of about 42 aksharas.—A very large portion of this Śikshā is quoted by *Hemachandra* in the commentary on his *Sūtra* तृष्यस्थानास्यप्रयत्नः स्वरः

(तथा चापिशलिः शिक्षामधीते । नानिप्रदेशान्नयत्नविरहितः प्राणो नाम वायुरित्यादि), and its contents are given in the *Śikshādhya* of the *Bharatabhāṣya* mentioned above.*

3. The ARĀṆYA-ŚIKSHĀ treats chiefly of the peculiar accentuation of Vedic passages met with in the *Taittirīya Āraṇyaka*: it professes to have been based on nine other Śikshās. It begins :—

गणपतिमभिवन्द्यावद्याजातामयधं

स्वरपदमिति वर्णोद्बोधनं (?) शीलनेन ।

क्षितिसुरगणहेतोरेतदारण्यशिक्षा-

मृतमिह नवशिक्षावारिधेरुद्धराभि ॥

आद्युदात्तानि वाक्यानि चैकद्वित्र्यादिसंख्यया ।

विविधानि तु वृन्दानि विस्पष्टान्यत्र कृत्तनशः ।

उदाद्वित्र्यन्तेऽप्येतृणां संदेहानां निवृत्तये ॥

आदिमध्यान्तग्रहणं क्रियते यत्र तत्र तु ।

वाक्यानामिति मन्तव्यं श्रुतिस्त्वैकश्रुतेरिति ॥

भवेतामाद्युदात्तौ च यत्तच्छब्दौ तु सर्वतः ।

योषित्पत्तिमया चेम इमे नित्यं परं न चेत् ॥

and it ends :—

इत्थं निरूप्य सकलं स्वरवर्णजालं

प्रश्नेषु पञ्चसु मुदे निगमे पट्टनाम् ।

आरण्यके यदिह किञ्चन न न्यरूपि (?)

तद्बुद्धिमद्विरखिलं स्वयमूहनीयम् ॥

This Śikshā is accompanied by an anonymous commentary. Both the text and the commentary fill in my MS. 60 pages, each of which contains 9 lines with about 35 aksharas in each line.

4. The KRĀVA-ŚIKSHĀ belongs to the *Mādhyaṇdina Śākhā* of the *Yajurveda*. It treats, like the *Pratijñāsūtra* 2-27, of the pronunciation of the letters क, ख, ग (to be pronounced as क्, e.g. इक्वे = इक्वे), र (to be pronounced as रे, e.g. दक्कत = दरेकत), ल (to be pronounced as ले, e.g. क्लतवल्ह = क्लतवलेह), Annasvara, the doubling of consonants, the

* See also Jinendrabuddhi's *Kāśikā-vivaranapanjikā* on P. I, 1, 9, where the *Āpīśālī Śikshā* has likewise been made use of.—Patanjali, in his comment on the *Vārtika* सिद्धमनच्छात् on P. I, 1, 10, appears (in the words सृष्टं करणं स्वर्णानाम् । ईषत्सृष्टमन्तस्त्वानाम् । विवृतमूप्यणाम् ।

स्वरपां च विवृतम् ।) to quote a Śikshā which may have resembled the *Āpīśālī*,—unless indeed the rules given by him should have been quoted from the *Ātharvaveda-pratijñāsūtra* I, 20-22 (सृष्टं स्वर्णानां करणम् । ईषत्सृष्टमन्तः-स्त्वानाम् । उप्यणां विवृतं च । स्वरपां च ।).

pronunciation of ऋ (to be pronounced as रे, e.g. ऋण = क्रेण), and the somewhat prolonged pronunciation of short vowels. Altogether this treatise contains nine sūtras called *Mādhyandīnyaveda-paribhāṣānkaśūtrāṇi*, which are accompanied by a full commentary and the contents of which are repeated in six kārīkās. The following are the two first sūtras and the first kārīkā :—

पदादौ पूर्वाहल्योर्द्विर्गोचरौ. संपूर्वयोश्च च्छन्दसि
॥ १ ॥

e.g. वृयवः । यज्ञपतिः । संयौमि ॥

पदाद्यन्तमध्य ऋहरेफयुग्यस्य यश्च ॥ २ ॥

e.g. सामान्यृग्भिः । मद्यम् । धुर्यौ ॥

पूर्वाहल्योः पदादौ च वेदे संपूर्वयोर्द्वयो (?) ।

यस्यहरेफयुक्तस्य यः पदाद्यन्तमध्यके (?) ॥ १ ॥

My MS. begins :—

नत्वा गणपतिं देवं परिभाषाङ्गसूत्रकम् ।

उच्यते केशवेन वेदाध्यायिसुखाप्तये ॥

and it ends :—

इति माध्यन्दिनीयवेदपरिभाषाङ्गसूत्राणि ॥ इति

केशवशिक्षा समाप्ता ॥

The Calcutta MS., however, which I have compared, ends as follows :—

इति माध्यन्दिनीयवेदपरिभाषाङ्गसूत्राणि समाप्तानि । इति केशव-
कृतनवसूत्रन्याख्या समाप्ता ।

It thereupon repeats the nine sūtras, and concludes with the words इति कत्यायनाचार्यकृतनवसूत्राणि समाप्तानि, ascribing thereby the nine sūtras to Kātyāyana, and only the commentary and the six kārīkās to Kēśava.

5. The CHĀRĀYAṆĪYA-SIKSHĀ or *Chārāyaṇī Mahāśikshā*, or, as it is several times called in the body of the work, the *Chārāyaṇīyākam*, consists of 10 adhyāyas with 335 ślokas, if my calculation be correct. The expression एतच्चाय-

† Instead of य a Calcutta MS. which I have compared reads everywhere ऋ.—I am enabled to state on the best authority that all the rules laid down in the *Kēśava-sikshā* are strictly observed by the followers of the *Mādhyandīna śikshā*.

‡ Adhyāya III, 2 :—

यथा सनत्कुमारः ।

स्वरैः धरमिति प्राहुराचार्यः शब्दचिन्तकाः ।

समुदायः पदे तेषां तच्चतुर्धा व्यवस्थितम् ॥

नेमेतम् which occurs in the second adhyāya shows that this treatise professes to have been composed by Chārāyaṇī. It quotes Vasishṭha and Sanatkumāra,† and its contents are as follows :—

Adhyāya I, 64 ślokas : On the classification and pronunciation of the letters.

A. II, 57 śl. : On the combination of letters.

A. III, 37 śl. : On the combination of words ; ends :—

संहितायां विधिः प्रोक्तः कवीनामनुकम्पया ।

पुरा सकृद्बुधैर्जुष्टः सैनिकैस्त्रिंशः केशवः ॥

A. IV, 28 śl. : On the study and recitation of the Veda.

A. V, 18 śl. : On the different Svaritas, &c.

A. VI, 19 śl. : On Virāma, the Mātrās, and Vivṛittis (containing an enumeration of metres used in classical Sanskrit : Vasantatilaka, Mālinī, Mandākrānta, &c.).

A. VII, 8 śl. : On the Vṛittis (drutā, &c.).

A. VIII, 46 śl. : On the Piṇḍas, Svара-bhakti, and Ranga.

A. IX, 18 śl., and A. X, 40 śl. : On Krama, &c.

The MS. which I have used was procured by Dr. Bühler in Kāshmir ; it begins :—

ओं नमो नारायणाय ।

ओं प्राक्प्रपद्ये विभुं भक्त्या सर्वलोकपितामहम् ।

शिक्षां साक्षात्प्रवक्ष्यामि तेनैवालपितामहम् ॥

चारायणीं महाशिक्षां प्रवक्ष्याम्यनुपूर्वशः ।

निबोधत बुधैर्जुष्टां निखं वाङ्मलशान्तये ॥

वर्णानां चैव संख्यानां संज्ञा स्यानां पृथग्विधम् ।

स्वराः सव्यञ्जनाश्चैव तेषां भेदमशेषतः ॥

and it ends :—

षट्पञ्चाशत्प्रथमे वै त्रिंशच्छ्लोका द्वितीयके ।

तृतीये त्रिंशच्चैवोक्ता एकेनोनाश्वतुर्यके ॥

षट्त्रिंशत्पञ्चमे प्रोक्ताः सप्त चत्वार एव हि ।

चत्वारिंशदष्टमे वै नवमे तु त्रयोदश ॥

नासिकाख्याभिके (!) चोमे नैपातिकमनन्तरम् ।

उपसर्गश्चानिष्पत्तिः पदमेवं चतुर्विधम् ॥

नासिकं (!) सविता व्योम वृत्तित्याख्यातिकं स्मृतम् ।

पर्युपेत्युपसर्गश्च चवाहेति निदर्शनम् ॥

नाम वायव्यमैन्द्रं वा सौम्यमाख्यातमिष्यते ।

आग्नेयस्तूपसर्गः स्यान्निपातो वारुणः (!) स्मृतः ॥

भारद्वाजकमाख्यातं भार्गवं नाम गोततः ।

वासिष्ठा उपसर्गास्तु निपाताः (!) काश्यपाः स्मृताः ॥

चत्वारिंशच्च दशमे श्लोका वै परिकीर्तिताः ॥
 एकत्रैव तु संख्यातं श्लोकानां तु शतत्रयम् ।
 चत्वारिंशदधिकं वो (!) शास्त्रं चारायणीयकम् ॥
 अमत्सर इदं देयं मत्सरे न कदाचन ।
 मत्सरे तु भवेदन्नं न्युप्तं बीजमिवोषरे ॥
 य इदं पठते निसं यश्च बाध्यापयेद्विजम् ।
 अस्म्यर्थं बुध्यते यो वै ब्रह्मलोकं स गच्छति ॥
 इति चारायणीयशिक्षायां दशमोऽध्यायः ॥

6. The NĀRADĪ ŚIKSHĀ has been described by Professor Haug, l. c. p. 57, and by Dr. Burnell, *Catalogue of a Collection of Sanskrit MSS.*, p. 42. It belongs to the literature of the *Sāmaveda*. It consists of two prapāthakas, each of which is divided into 8 chapters. At the end of my MS. the number of ślokas is stated to be 240, which will be found to be fairly correct when one counts the prose portions which occur in the 3rd chapter of the first prapāthaka in the way native writers do. The authorities quoted are :—Nārada, Kāśyapa, Tumburu, Somaśarman, Vasiṣṭha, and the old (?) Audavraji (Prāchinavavraji).

I do not think that there is anything to prove the existence of two different recensions of this Śikshā. All that appears from Dr. Burnell's description of the work is that in his MS. the first chapter of the second prapāthaka is omitted. The end of the first prapāthaka shows that the second prapāthaka must commence with the verse with which Prof. Haug's and my own MS. make it commence, and which my MS. gives correctly thus :—

सयकारं सवं वापि अक्षरं स्वरितं भवेत् ।
 न चोदात्तं पुरस्तस्य जायः स्वरः स उच्यते ॥

I have not been able yet to procure a copy of Śobhākara's *Nāradyaśikshā-vivaraṇa*, although several MSS. of it seem to be in existence. That it cannot be a very modern work would appear from the fact that a *Nāradyaśikshā-vivaraṇa-śikshā* is quoted already in the *Bharatabhāṣya* (p. 166 of my MS.).

7. The PĀNINĪYA-ŚIKSHĀ has been edited by Professor Weber. I have procured a very modern and worthless anonymous commentary of the so-called Yajus version of this Śikshā, entitled *Śikshā-panjikā*, which commences thus :—

पातु वो निकषघ्नावा मतिहेम्नः सरस्वती ।
 प्राज्ञेतरपरिच्छेदं वचसैव करोति या ॥ १ ॥
 छन्दःकल्पनिरुक्तानि विवृतानीह मूर्तिभि ।
 शिक्षा त्विवृता यस्मात्तस्मात्तां विवृणोम्यहम् ॥ २ ॥

Verses 1. and 15-22 the author has left unexplained; the authorities he quotes are :—Audavraji (to judge from the quotations, author of a Śikshā), Nārada (the *Nāradya Śikshā*), Pāṇini, a *Prātiśākhya*, the *Bhāṣyakāra* (Patanjali). Manu, a *Vishnupurāṇasthasṭhasarāṇamābhāṣya*, Vyāsa, the *Śabdakaustubha*, the *Śabdendukhara*, Śaunaka, Śrīdhara, and Suyajna.

8. The BHĀRADVĀJA-ŚIKSHĀ, which belongs to the *Taittirīya-veda*, differs altogether from the Śikshās described above. It has nothing whatever to do with the classification and pronunciation of the letters, nor with the manner of reciting or accentuating the Vedic texts, but, like the *Siddhānta-śikshā*, it lays down empirical rules by which to distinguish, and to employ in their proper places, words of similar sound or form. It teaches, e.g., where to read वृजन and where वृजिन, where सुहुत and where सुहुति, आहुत and आहुति, परहु and परु, अकार्यम् and अकारिषन्, इषति and इषति, विहुक् and विहुक्, इषति and इषति, सौम्य and सौम्य, &c. The object of this, as well as of the *Siddhānta-śikshā*, appears to be no other than to keep the text of the *Taittirīya-saṃhitā* free from wrong readings.

The number of ślokas contained in this Śikshā is stated in my MS. to be 133; the text is accompanied by an anonymous commentary which together with the text fills 152 pages, each containing 8 lines of about 38 akṣaras.

My MS. begins :—

ओं गणेशं प्रणिपद्याहं सदेहानां निवृत्तये ।

शिक्षामनुप्रवक्ष्यामि वेदानां मूलकारणम् ॥

श्रीगणेशपतिमानस्य वेदानां ग्रन्थवत्सहितानामादिकारणम्
 एषु पदेषु सदेहं वत्तने तेषां सदेहानां निवारणाय शिक्षां प्रव-
 क्ष्यामीति भारद्वाजमुनिना स्मृतम् ॥

वृजने [MS. वृजने] ज उदात्तभेदकारेण सहोच्यते
 [MS. सहोच्यते] ।

एतद्वारम् अक्षरसहितानि एतानि वृजने कथ्यन्ते । वृजनशब्दे
 [MS. वृजनम्] प्रकारं एतच्चैव प्रकारोऽकारसहितो
 भवति । यथा । वृजन [MS. वृजिन] शब्दे । ...अकार उदा-
 च इति विद् । एतच्चैव वृजितम् ॥

and it ends :—

यो जानाति भरद्वाजशिक्षामर्थसमन्विताम् ।
स ब्रह्मलोकमाप्नोति गृहमेधी गृहं यया ॥ १३३ ॥

9. The MĀNDŪKĪ ŚIKSHĀ has been described by Professor Haug, *loc. cit.* p. 55, and by Professor Weber in the appendix to his essay on the *Pratijñāsūtra*, p. 106. It forms part of the literature connected with the *Atharvaveda*. It contains 16 chapters with altogether 184 verses, and cites, besides Māṇḍūkya (मण्डूकस्य मतं यथा), Kāśyapa.

10. The MĀDHYANDINĪ ŚIKSHĀ contains 25 verses. V. 1-14 lay down the same rules which are given in the *Keśava-śikshā*, and the remaining verses treat of the pronunciation of Visarga and the motions of the fingers which are to accompany its pronunciation.

My MS. begins :—

अयं शिक्षां प्रवक्ष्यामि माध्यादिनमतं यथा ।
षकारस्य खकारः स्यादक [MS. °दुक°] योगे तु नो
भवेत् ॥ १ ॥

and it ends :—

दीर्घो (!) ऽपि चोभयो (!) क्षेप इति शास्त्रव्यवस्थितिः ।
इति चोष्मा प्रयोक्तव्या (!) हीहुहेहो निदर्शनम् ॥ १५ ॥

11. The YĀJNAVALKYA, or KĀTYĀYANA-ŚIKSHĀ. Of this work I possess three different MSS., of which two generally agree with each other, while the third appears to contain a somewhat different recension of the text. In the last the work is described as *Yājñavalkyoktā Śikshā*, while in the first it is called *Yājñavalkyaniracitā Brihachchhikshā*, and in the second, which is slightly defective, *Kātyāyana-śikshā*. Both as regards its contents and the number of ślokas, this treatise resembles the Māṇḍūkī more than any other Śikshā. Yājñavalkya himself is cited at the beginning, and other authorities quoted are Somaśarman and 'Śaunaka and others.'

The MS. of the *Yājñavalkya-Śikshā* begins :—

श्रीयाज्ञवल्क्याय नमः ॥

अयातस्त्रैस्वर्यलक्षणं व्याख्यास्यामः ।

उदात्तश्चानुदात्तश्च स्वरितश्च तथैव च ।

लक्षणं वर्णयिष्यामि दैवतं स्थानमेव च ॥

That of the *BrihadYājñavalkya-śikshā* :—

अयातस्त्रिस्वरलक्षणं व्याख्यामः ।

उदात्तश्चानुदात्तश्च . . . स्थानमेव च ॥

That of the *Kātyāyana-śikshā* :—

याज्ञवल्क्य उवाच । अयातस्त्रैस्वर्यलक्षणं व्याख्या-
स्यामः ।

उदात्तश्चानुदात्तश्च . . स्थानमेव च ॥

12. The LOMASĪ ŚIKSHĀ or *Lomasīnyā*, as it is also called in my MS., appears to belong to the *Sāmaveda*. It is said to have been composed by Gargâchârya, and it cites Tumbura (तुम्बुरस्य मतं यथा). It consists of 8 khaṇḍas with altogether about 80 verses. The incorrect state of my MS. prevents me from giving an accurate account of the contents of this treatise, but I may state that it treats in the usual fashion of the Mātrās, the doubling of consonants, Kampa, Ranga, Svarabhakti, &c. It refers distinctly to the Sāmāni, Sāmāgās, and Ārchika.

My MS. begins :—

ओं लोमशिन्यां प्रवक्ष्यामि गर्गाचार्येण चिन्तिताम् ।
साभिधानां यथोक्तां त्वाचार्यवचनं यथा ॥ १ ॥
ह्रस्वं दीर्घं तथा वृद्धमभिगीतं तु सामगाः ।
मुहुर्मृदङ्गकुर्वुः सांपातोत्थानसंज्ञवत् ॥ २ ॥

and it ends :—

शून्यगृहे पिशाचस्तु गर्जते न च दृश्यते ।

एवं यकारा वक्तव्या धियभिर्जम निदर्शनम् ॥

13. The VĀSISHTHA-ŚIKSHĀ.—Of this treatise I have not been able to procure more than a few ślokas, which together with an anonymous commentary fill 7 pages each containing 8 lines with about 30 aksharas in each line, and which treat of the doubling of consonants and of Svarabhakti.

My MS. begins :—

परं [MS. स्वरं] स्वराचानुस्वाराद्व्यञ्जनं व्यञ्जने परे ।
स्वरात्परं [MS. स्वरात्स्वरं] व्यञ्जनं व्यञ्जने परे द्विरूपमिष्यते ।
अनुस्वाराच्च परं व्यञ्जनं व्यञ्जने परे द्विरूपमिष्यते ॥

द्विरूपमिष्यते रेफात्स्वरपूर्वात्परं च तत् ॥

स्वरपूर्वाद्विफात्परं च तद्व्यञ्जनं द्विरूपमिष्यते ॥

14. The VĪṢA-ŚIKSHĀ is the longest and certainly one of the most important and in several respects most interesting Śikshās which I have examined. I have stated already above that it so closely follows the *Taittirīya-prātisākhya* as to be little less than a metrical version of the latter, and I trust that my statement will be borne out by the following short description of its contents. To facilitate a comparison

with the *Taittirīya-prātiśākhya*, I have cited, after the several verses quoted below, the rules of the *Prātiśākhya* on which they appear to have been based.

The first chapter of this *Śikshā* treats of *Samjñās*, or technical terms, and begins as follows:—

श्रीवासुदेवं वरदं प्रणम्य

श्रीमद्भणेशं वचसां च देवीम् ।

शिक्षां प्रवक्ष्ये श्रुतिकारणाङ्गं

सुबोधकं लक्षणशीर्षभूषाम् ॥ १ ॥

अथ स्वरादिसंज्ञाश्च तत्प्रयोजनमेव च ।

तत्फलं च प्रवक्ष्यामि विदुषां प्रमुदे यथा ॥ २ ॥

अवर्णवर्णावुवर्णं ऋवर्णावृत्तमेत्त्वमेत् ।

ओदौद्रज्ञौ क्रमादौ तु स्वराः स्युर्व्यञ्जनान्यथ ॥ ३ ॥

(I, 5-6.)

कादिमान्ताः स्मृताः स्पर्शा अन्तस्था यदिबोत्तराः ।

जिह्वामूलादिहान्ताश्च षड्भूषाण उदीरिताः ॥ ४ ॥

(I, 7-9.)

स्पर्शानां पञ्च पञ्च स्युर्वर्गा वर्गोत्तरो ऽस्य च ।

तत्प्रथमादिसंज्ञाः स्युः पञ्चमस्योत्तमः क्रमात् ॥ ५ ॥

(I, 10-11 ; 27.)

अघोषाः स्युर्विसर्गोष्मद्वितीयप्रथमान हः ।

गजडाद्या दबाद्याश्च घोषवन्तः परे हलः ॥ ६ ॥

(I, 12-14.)

सविशेषस्तु यस्तस्य ज्ञेयं वर्णान्तरं बुधैः ।

तुल्यरूपं सवर्णं स्याल्लोपः स्यादप्यदर्शनम् ॥ ७ ॥

ऋवर्णस्य लृवर्णस्य ष्टकसंज्ञाः प्रकीर्तिताः ।

अवसाने ऽन्यवर्णाश्च नादा इति बुधैः स्मृताः ॥ ८ ॥

आख्यानेकस्य वर्णोष्मः स्वस्य कारतोत्तरः ।

भवेदकारः कारोऽञ्चो हलां रस्त्वफगो भवेत् ॥ ९ ॥

(I, 16-21.)

अदन्तं ग्रहणं वा स्यात्संदेहे संनिधिं तयोः । (I, 22, 25.)

निर्देशाः कारमुख्याश्चान्वादेशावपि चैलधः ॥ १० ॥

(XXII, 4-5.)

त्वयैवेति निवृत्तिस्यो ऽधिकारश्चावधारकः ।

अनमान निषेधे स्युर्वेति वैभाषिको भवेत् ॥ ११ ॥

(XXII, 6-8.)

संमिश्रः स्यादयैकत्वं संबन्धः श्रवणे द्वयोः ।

अनेकव्यञ्जनश्लिष्टः संयोगश्च प्रकीर्तितः ॥ १२ ॥

वर्णाभावो विरामश्चावसानं सार्धमात्रकः ।

नानापदवद्विज्ञं चासंख्याने चादवग्रहः ॥ १३ ॥

(I, 48-49.)

A large portion of this first chapter treats of *Pragrahas*, and the rules which are given on this subject agree entirely with those contained in chapter IV. of the *Taittirīya-prātiśākhya*; the introductory verse reads thus:—

अथ प्रग्रह एवान्त उच्यते ऽवग्रहो न चेत् ।

उकारः स्थित ओकारो ऽप्यकारव्यञ्जनोत्तरः ॥

(IV, 1-6.)

The first or *Samjñā-prakarana* is followed by several chapters which treat of the relation to each other of the Pada and Samhitā-pāṭhas and contain rules of Sandhi. These again are followed by the *Svara-dharma-svarūpa-prakarana* and the *Svara-samhitā-prakarana*, on the accents and particularly the different Svaritas; and by the *Svara-nyāsa-prakarana*, on the denotation of the accents by means of the fingers, which last chapter has nothing to correspond with it in the *Prātiśākhya*. The following chapters treat of the doubling of consonants, and of augmentations; the first of them begins:—

स्वरपूर्वमियाद्वित्वं व्यञ्जनं व्यञ्जोत्तरे ।

लपूर्वे च वपूर्वे च द्वित्वं स्पञ्चे उपागुयात् ॥ (XIV, 1-2.)

Then follows a chapter on syllabication (*Taitt. prāt. XXI.*), called *Anga-samhitā-prakarana*, with a full description of Svarabhakti. This again is followed by the *Sthāna-prakarana*, corresponding with *Taitt. prāt. II.*, and this by the *Kālanirṇaya-prakarana*, on the Mātrās, on ओम्, and on the three Vṛttis. The two following chapters, with which the treatise concludes, appear to be called *Savarṇa* (?) and *Uchehārāṇa-prakarana*.

The *Vyāsa-śikshā* appears to me to be a work of very great importance for two reasons: firstly, because it shows to us, more clearly than this is done by any other *Śikshā*, how *Śikshās* are based on and have their origin in the *Prātiśākhya*; and, secondly, because, being older than the *Tribhāṣhyaratna*, it cannot but be of great value for the interpretation of the *Taittirīya-prātiśākhya*.

The text of this *Śikshā* is accompanied in my MS. by a full commentary, called *Vedatārijana*, which begins thus:—

वागीश्वरभृतिस्तुल्यं प्रणम्याहं गणाधिपम् ।

करोमि व्यासशिक्षाया व्याख्यानं वेदतैत्तलम् ॥

About the name of its author I am not certain; at the end of the first chapter we read इति श्रीवेलमीकन्यासुखनारायणवधानिविरचिते वेदतै-जसव्यासशिक्षाविवरणे संज्ञाप्रकरणं समाप्तम्; but at the end of the whole work—

श्रीरातरंगिण (!) व्यासशिक्षाया भाष्यमुत्तमम् ।

वेलमीकन्यापूर्जातस्वरावधानिना कृतम् ॥

इति श्रीवेलमीकन्यास्वरावधानिविरचिते व्यासशिक्षा-विवरणे उच्चारणप्रकरणं संपूर्णम् ॥

The commentator quotes, besides other works, the *Kālanirṇaya-śikshā*, *Āraṇya-śikshā*, *Lakṣmī-kānta-śikshā*, the *Sambhū (!)-śikshā*, and *Ātreya-śikshā*. The text and commentary fill in my MS. no less than 258 pages with 8 lines on each page, each line containing about 35 aksharas.

15. The *ŚIKSHĀ-SAMUCHCHAYA* contains about 300 ślokas, which are divided into 24 chapters with the following titles:—*Svarabhaktiprakaraṇa*, *Dvirośṭhya-p.*, *Prayatna-p.*, *Nakāra-p.*, *Nakā-rānta-p.*, *Anusvāra-p.*, *Anunāsika-p.*, *Mātrākāla-p.*, *Ekasruti-p.*, *Varnānyatva-p.*, *Kāṭhaka-p.*, *Dvirukti-p.*, *Apūrva-p.*, *Svaravishaya-p.*, *Dvirukti-p. (!)*, *Yama-p.*, *Krama-p.*, *Jaṭā-p.*, *Ranga-p.*, *Kampa-p.*, *Svarochchāraṇa-p.*, *Varnotpatti-p.*, *Uchchāraṇa-p.*, *Anga-p.*—The treatise cites, so far as I can see from my very incorrect MS., *Ātreya*, *Nārada*, and *Parāśara*, and its author has freely used the *Pāṇinīya-śikshā*.

16. The *SARVASAMMATA-ŚIKSHĀ* gives in 134 ślokas a very clear and intelligible *résumé* of what is generally taught in the *Śikshās*. It treats of the doubling of consonants, *Svarabhakti*, *Vivṛitti*, the *Vedapāṭhakadoshāḥ*, the *Mātrās*, *Ranga*, of syllabication, of the accents, and especially the different *Svaritas*, of the denotation of the accents by means of the fingers, of *Kampa*, &c. It begins:—

कपालं वरदं देवं प्रणिपत्य गजाननम् ।

द्वित्रादीनां प्रवक्ष्यामि लक्षणं सर्वसंमतम् ॥१॥

स्वराद्वित्वमवाप्नोति व्यञ्जनं व्यञ्जने परे ।

स्पर्शो लकारपूर्वो यो वपूर्वश्च द्विरुच्यते ॥२॥

and ends:—

ऋषिभिर्विदुषा प्रोक्तं वेदविद्विस्तथापि हि ।

अभ्येतुभिः समस्तैस्तु ददृहीतं तदीरितम् ॥३॥४॥

The verses which describe the denotation of the accents by means of the fingers are as follows:—

गोकर्णाकृतिहस्ते तु निर्दिशेदक्षिणे स्वरम् ।

निवेश्य दृष्टिं (?) हस्ताग्रे शास्त्रार्थमनुचिन्तयन् ॥

दक्षिणे गोकर्णाकृतिहस्ते हस्ताग्रे दृष्टिं (?) निवेश्य प्रातिशाख्या-दिशास्त्रार्थमनुचिन्तयन्नङ्गुष्ठेन स्वरं निर्दिशेत् ॥

पुरुषो हि व्रजेनारीं न नारीं पुरुषं व्रजेत् ।

यथाङ्गुलीषु सर्वासु नयेदङ्गुष्ठमेव तु (?) ॥

सर्वोऽङ्गुलीष्वङ्गुष्ठमेव नयेत् । पुरुषो हीति दृष्टान्तः ॥

शिरःकम्पं विहायैव स्वरन्यासो विधीयते ॥

स्पष्टम् । किंच

कनिष्ठानामिकामध्यातर्जनीमध्यपर्वसु ।

नीचस्वारधृतोदात्तानङ्गुष्ठेन निर्दिशेत् ॥

कनिष्ठानामिकामध्यातर्जन्यङ्गुलीनां मध्यपर्वस्वेवानुदात्तस्वारित-प्रचयोदात्तान्क्रमेणाङ्गुष्ठेन विनिर्दिशेत् । पक्षान्तरमाह

तर्जन्यादि कनिष्ठादि तथैवानामिकान्त्यकम् ।

मध्यमाङ्गुलिमध्यं स्यात्स्वरस्थानं विधीयते ॥

तर्जन्या आदिमं पर्वोदात्तस्य स्थानं कनिष्ठाया आदिमं पर्वानु-दात्तस्थानमनामिकाया भन्त्यं पर्वं स्वरितस्थानं मध्यमाङ्गुल्या

मध्यमं पर्वं च प्रचयस्थानमिति विधीयत इत्यर्थः ॥

The text of this *Śikshā* is in my MS. accom-panied by an anonymous commentary which, besides other authorities, quotes a work by the same author entitled *Śikshā-chandrikā*. The commentary begins:—

ध्यात्वा सर्वजगन्नाथं साम्बं सर्वार्थसाधकम् ।

व्याख्यायते उधुना शिक्षा सर्वसंमतलक्षणा ॥

and it ends:—

सर्वसंमतशिक्षापि संप्रदायानुसारतः ।

वासुदेवप्रसादेन व्याख्याता लक्षणेन वै ॥

The text and commentary fill in my MS. 65

pages, each containing 8 lines with about 38 aksharas in each line.

17. The *SIDDHĀNTA-ŚIKSHĀ* I have men-tioned already when speaking of the *Bhā-radvēja-śikshā*, and I have also stated the ob-ject for which it appears to have been com-posed. It belongs to the *Tṛittirīya-veda*, and is the work of *Śrinivāsa-dikshita*. In my own MS. the end of this treatise is wanting, but according to Dr. Burnell's description the whole consists of 74 ślokas. The text of this *Śikshā* is accompanied by an anonymous commentary, according to which the author of the original had studied the nine *Śikshās* of

Bhāradvāja, Vyāsa, Pāṇini (?), Śambhu, Kauhala, Vāsisbṛtha, Vālmīki, Hārta, and Baudhāyana, besides the *Taittirīya-prātisākhya* with the *Tribhāshya-ratna* and other works. The commentator on his part quotes the *Bhāradvāja* and the *Sarvasammata-śikshā*, the *Vaiṣṇa-vābhīdhānakōśa*, *Gangeśa*, &c.

The two first verses of this Śikshā, together with the commentary on the second verse, are as follows :—

संप्रणम्य सकलैककारणं

ब्रह्मरुद्रमुखमौलिभूषणम्।

लक्षणं श्रुतिगिरां विलक्षणं

श्रीनिवासमखिना प्रणीयते ॥ १ ॥

पूर्वाशिक्षाः परामर्श्ये प्रातिशाख्यं च सर्वशः ।

सिद्धान्तशिक्षां वक्ष्यामि वेदभाष्यानुसारिणीम् ॥ २ ॥

भारद्वाज्यासपारि (!) शंभुकौहलवाशिष्ठवाल्मीकिहारीतबौधायनोक्तशिक्षानवकं परामर्श्ये तदनुक्तसंदिग्धपदानि पर्यालोच्य विभाष्यर ब्रह्मैविकारभरणादिव्याख्यानपुरःसरतया कृत्स्नं प्रातिशाख्यं च परामर्श्ये वेदभाष्यानुसारिणीं भट्टभास्कराद्यादिशोधनजन्यतया विश्वसनीयां दुष्पाठपरित्यागे निष्कम्पप्रवर्ति (!) हेतुभूतां च सिद्धान्तशिक्षां वक्ष्यामि । सिद्धान्तशिक्षेत्यन्वये संज्ञाविज्ञानात्प्राचीनप्रबन्धानां पूर्वपक्षत्वं सूचितम् । न रेफे वा हकारे वा द्विर्भावे जायते कचिदित्यादिशिक्षावचनानां प्रातिशाख्यविरोधो ऽस्ति नेह तथेति भावः ॥

The Śikshās or works on Śikshā which are mentioned in the above, but copies of which I have not yet been able to procure, are—

18. The *Ātreya-śikshā*.

19. The *Anduvraji-śikshā* (?).

20. The *Kālamirraya-śikshā*; this is probably the work quoted in the *Tribhāshyaratna*, XVIII. 1.

21. The *Kauhala-śikshā*.

22. The *Parāśara-śikshā*.

23. The *Baudhāyana-śikshā*.

24. The *Lakshmi-kānta-śikshā*.

25. The *Vālmīki-śikshā*.

26. The *Śambhu-śikshā*; I believe this to be the title of the so-called Rig-version of the *Pāṇinīya-śikshā*. § The lines quoted in the commentary on the *Vyāsa-śikshā* from the *Śambhu-śikshā* are—

मनः कायाभिमाहन्ति स प्रेरयति मारुतम् ।

मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरम् ॥

27. The *Śikshā-chandrikā*.

28. The *Hārta-śikshā*.

Dr. Burnell (*On the Aindra Grammar*, p. 46) enumerates besides—

29. The *Kṛuśikā Śikshā*.

30. The *Gautamā Śikshā*.

From the above short description of the Śikshā-treatises which I have collected, it will appear that the term Śikshā, or, as it is occasionally spelt in MSS. from the south of India, Śikshā, is applicable to any work which treats of the classification and pronunciation of letters, and that in particular it denotes such works as profess to teach the correct pronunciation and recitation of the Vedic texts; lastly, the term Śikshā has been applied, as it would seem to me, somewhat improperly, also to works composed for the purpose of keeping the Vedic texts free from incorrect readings. The 17 works described above may be classified thus :—

A. Works which teach the classification and pronunciation of letters without special reference to the Vedic texts :—The *Āpīśikā Śikshā*.

B. 1. Works which profess to lay down all the rules to be observed in the pronunciation and recitation of the Vedic texts,

(a) Without, so far as I can judge, reference to any particular Veda :—The *Chārāyantiya*, *Pāṇinīya*, *Māṇḍūkī*, *Yājñavalkya*, and *Vāsisbṛtha* (?) *Śikshās*.

(b) With particular reference to the *Taittirīya Veda* :—The *Vyāsa-śikshā*.

(c) With particular reference to the *Sāmaveda* :—The *Nārādī* and *Lomaśī Śikshās*.

(d) Professedly compilations :—*Śikshāsamucchaya* and *Sarvasammata-śikshā*.

B. 2. Works which lay down particular rules to be observed in the pronunciation and recitation of Vedic texts :

(a) Works teaching the peculiar pronunciation of certain letters only, as adopted by the followers of the *Mādhyandini Śikshā* of the *Yajurveda* :—The *Amoghānandī* (?), *Kaśapa*, and *Mādhyandini Śikshās*.

(b) Works teaching the peculiar accentuation of Vedic passages in the *Taittirīya Āraṇyaka* :—The *Āraṇyaka-śikshā*.

C. Works composed with the object of keeping the Vedic texts free from wrong words :—The *Bhāradvāja* and *Siddhānta-śikshās*.

§ See the expression *संमुपते* in v. 3 of the Rig-version of the *Pāṇ. S.*, and compare with it expressions such as

महत्स्वमते यम । एतद्ययनेयम् in the *Māṇḍūkī*, *Chārāyantiya*, and other *Śikshās*.

śhūs are which are known to us—had to be composed which professed to give only the rules required for the correct recitation of the Vedas, and to give them in both an intelligible and an easily remembered form ; the composition of such manuals became the more necessary when the recitation of the Vedic texts had become so artificial that it no longer was sufficiently accurately described by the comparatively simple rules of the *Prātiśākhya*s.||

BY PROF. MONIER WILLIAMS.

Before describing the *śrāddhas* at Gayā, I may state that I asked several paṇḍits in different parts of India to give me the reasons for attaching special efficacy to the celebration of religious rites for ancestors in that locality. The only reply I received was that in the *Gayā-māhātmya* and *Gayā-śrāddha-paddhati* it is declared that a powerful demon (*asura*), named Gaya, formerly resided there and tyrannized over the inhabitants. Viṣṇu took compassion on them, fought and killed the demon, and

for me, on his travels in Gujarât, Râjputana, and Kâshmir besides the Śikhāpanjikā, no less than eight Śikhās: the Amoghānandini, Āpānī, Keśava, Chārāyaṇya, Nārādī, Mādṛkī (3 copies), Mādhyānandini, and Yājñ. alkyā. And to the kindness of Colonel Malleon of Mairur I owe copies of the Āraṇya, Bhāradvāja, Vāsishṭha, Vyāsa, Sarvasamāta, Siddhānta-śikhā, and of the Śikhā-samuchchaya, together with their commentaries.